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THE UNITED COMMUNITIES.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

AFFLICTION.

SWAINE.

There is a secret in the ways of God
With his own children, which none others know,
That sweetens all he does; and if such peace,
While under his afflicting hand, we find,
What will it be to see him as he is,
And past the reach of all that now disturbs
The tranquil soul's repose? To contemplate,
In retrospect unclouded, all the means
By which His wisdom has prepar'd his saints
For the vast weight of glory which remains!
Come, then, Affliction, if my Father bids,
And be my frowning friend: A friend that frowns
Is better than a smiling enemy.

EDUCATION FOR INSPIRATION.

Home-Talk by J. H. N.

THERE are two leading objects pursued in the educational systems of the day, and there is much discussion and some difference of views as to their comparative merits. With one party the main object in education is the gaining of knowledge in practical science and the affairs of life. With the other, the value of education consists in the culture it gives through discipline of the mind. But neither of these views presents the foundation on which I would build an educational system. There is an object beyond either of those stated, which should be set forth as the end of all learning, and that is the development of the conditions of *inspiration*. The particular discipline of mind which we should seek by all means to attain is that which enables us to apprehend God—to receive his inspiration and act on it. It is not merely the acquirement of knowledge or the strengthening of the mind and developing its activities by exercise in the usual ways, but it is an infusion into the mental constitution of a spirit of *obedience and receptivity*. A magnetic social quality is added to the intellect, whereby we receive into ourselves and feel another's thoughts. We learn to co-operate with another life; to set our mind in action not as though we were alone, but as in the presence of another mind, and with a view to conform to the thoughts of that mind, and to flow with it. It is something like the culture that is required by a musician who undertakes to play in an orchestra. He must not attend merely to the tones he makes himself, but must keep in accord with the tones and movements of the other musicians. It is that peculiar discipline qualifying us to keep exact time and tone with God, that is, in my estimation, the corner-stone of the Community system of education. And that kind of education, by yielding to the flow of God's spirit and securing combination and harmony throughout the body, will develop, on the one hand, the greatest activity and discipline of mind, and, on the other hand, will steadily turn the mind to

practical results. It will make men simultaneously thinkers and doers.

This in my mind is the direction of our future course in education. The Community University that I am working for will be a school founded on inspiration, with God for its teacher.

I see but little difference between inspiration and genius. It is generally supposed that the gift of genius comes in some inexplicable, mysterious way, and that it is to be expected only as an occasional monstrosity. I think that anybody who can be inspired can become a genius. The letting in of the element of inspiration will produce miraculous results in any mind. I do not think it at all chimerical to undertake, by our process of education, to breed geniuses on the largest scale. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." The multitude were made geniuses on the day of Pentecost.

NOTE.

We have already promising indications of the power of Communism to develop genius. It is a fact, often recognized, even at Yale, that the young men we send there are unusually successful in their studies. Several of them have attained high places in the confidence of their instructors and have left college with the reputation of more than ordinary genius for scientific research. We claim that this fact is largely owing to the moral and spiritual education which they got in the Community before they went to college, and to the continued home-influence which surrounded them while pursuing their studies. We have as far as possible taken care that our Yale students should board at our Wallingford home; and when the railroad trains for several years were so timed that this was impossible, we even bought a house in New Haven and established a Community home there for their special benefit. While we acknowledge the excellent training which our young men have received and are receiving at Yale, we claim for the Community a share in the credit of their scholarship; and we respectfully notify the scientific world that we could not warrant the brightest of them not to fade, if withdrawn from the home influence that has helped to make them what they are.

THE MASTER-ARTIST.

Home-Talk by J. H. N.

IT is God's function to do in real life what novelists and play-writers do in imagination. He makes persons pass through experiences as interesting and curious as any that Sir Walter Scott ever contrived for the heroes and heroines of his romances. Study his providences till you understand them, and you will see that the Ruler of history is continually making just such plots as are found in novels—at least plots which are fully as intricate and interesting. When you are able to go back and understand the real meaning

of your own career, you will see that your life is a work of art—that God has had a distinct object in view with reference to you—that there has been no waste of work in your experience—that everything has been conspiring to make you the character that your part in the great drama requires.

The universe is a work of art. Artists in painting, sculpture, music, poetry and theatrical representation, aim to produce what they term “effects.” Now we find that the production of effects is the great characteristic of God’s works. When they are understood, they are full of such combinations as a true artist appreciates. Common theology represents the Creator as all the time working to cultivate moral feeling; but every scene that surrounds us shows that in his mind artistic effect is above all that. No one can truly understand the career of Christ on any other hypothesis than that it was intended by God for the production of high artistic effects. We must take into account, however—what artists generally do not—that the production of effects is really the touching-off of spiritual powder.

“THOSE EARLY DAYS.”

VI.

BY W. H. W.

I HAVE given a brief account of the experiences and observations incident to a little more than a year’s sojourn in Belchertown. At the end of that time my apprenticeship was ended, and a change came. I went forth in the infancy of my religious experience, with the imperfect mechanical skill I had acquired, to make my way in a selfish world, and by my single handed efforts gain a livelihood. My father died the year that I lived in Belchertown, and though he left his family in comfortable circumstances, there seemed to be no other way for me than to enter the world’s arena of competition and strife, and endeavor to win a share of the spoils. A friend influenced me to locate in a town adjoining the one in which my boyhood had been spent and where my father’s family resided. My course was taken without much deliberation or forecasting; but a good Providence appeared to be over me, and I found abundant employment that was moderately remunerative. The greatest and almost only deprivation I suffered was that of congenial companionship, and this I felt pretty deeply. There were plenty of “come-outers” and radicals in the town, but they were chiefly distinguished by their adherence to anti-slavery principles and ultraisms, which offered me no common ground of fellowship. My loneliness had one relief however. There was an obscure family living a few miles out of the village that believed in Mr. Noyes, and bore the reproach of being Perfectionists. In this family the Putney publications had a home, and were read and prized. The light and knowledge I had received of God and of the New Testament kept me aloof from the popular religions; and I was but an indifferent and occasional attendant at church service; but I often wended my way to the humble dwelling of that Perfectionist family, when Sunday brought rest from labor; and I am much indebted to them for their kind hospitality and the spiritual refreshment I often

received in my intercourse with them. I remember meeting at their house one or two of the Putney brethren, and of being cheered and strengthened by my contact with them. So that notwithstanding the apparently adverse nature of my circumstances, so far as spiritual growth was concerned, I can see that while living in the world, I was kept in a good degree from being soiled by it. A natural timidity, combined with my unpopular religious views, prevented me from mingling much in general society, or from getting involved with the other sex in any affairs of the heart—though not a few traps were set for me, as I have since learned; and thus my bashfulness, which has in many respects been the torment of my life and cost me untold grievous mortifications, was turned to good account in keeping me free from entanglements before my religious character and purpose had become firmly established.

While in these circumstances of isolation, struggling against temptation and condemnation, and striving to keep the light of faith burning in my heart, Mr. Cragin, like a good angel, appeared to me and opened the way for my release, inviting me to visit Putney as a preliminary step to a permanent residence in the “Corporation,” as the Community there was called. This was in the winter of 1846. My visit to Putney resulted in an invitation to settle my business affairs outside and make my home among the believers there; and they had a real home to offer, a home of sunshine, warmth and protection.

THE COMMUNISTS AT ZOAR.

II.

THE Zoarites have two kinds of members—the full and the probationary; after a year of trial the candidate for full membership signs their private articles of agreement, gives up his property to the society and goes away empty-handed should he ever withdraw. The highest courts have sustained that sort of contract. Bread, dairy products, groceries, clothing and supplies generally are distributed to the members from a common stock. Each family has a garden, however, and provides itself with vegetables. Those who have lived in the society say it is just like one family, and therefore we cannot believe that supplies are given out in the spirit and manner of army rations.

My visit was on a week-day when the people were scattered around in their working clothes; for this reason I will not say much about dress. Some of the men wore blouses of fine blue cloth, and on one or two of them I saw hats that made me think that the Zoarites have, in common with the Shakers, Rappites and Quakers, tampered with their hats without improving them either as things of taste or comfort. The dress of the women can be imagined by any one who has seen a company of German immigrants.

The children, and there are a good many of them, are sent to school until they are ten years of age. They are taught the elementary branches, both in English and in German, but nothing more. The school-house, built in 1870, stands in a yard set with ornamental trees, and is designed for two grades of scholars. The society is said to be paying more attention to education than heretofore. The children are, of course, educated to remain in the Community, and when they become of legal age they either sign the articles of agreement or withdraw. I am told that children born in the society very seldom leave, but those brought there

by their parents are quite likely to grow becoming of age, but girls much less so.

The religion of the Zoarites is based on the Bible, and it is the bond which unites them. They are very emphatic that their charter and arrangements would never hold a Community together. On Sunday they meet in their new church, where they sit on cushioned seats while they sing a hymn accompanied by a piano, listen to the reading of one of Bimeler’s sermons, sing another hymn, and then go home. Prayer is a private act. Their peculiar tenets lie buried in Bimeler’s three volumes of German discourses. These were not published until after his death, and it was by a sort of accident that they were ever reported at all. A young man used to write them out from memory for his father who could not get to church. At first these reports were quite brief, but by degrees they became nearly perfect. How little the Zoarites care about spreading their religious ideas may be seen in the fact that they have never printed any handy book to show their leading points of doctrine. The children have no special religious training except what they get from their parents. This looks like a weak spot in the Community. That there is some sort of religious feeling at Zoar I am sure; just what it is or how strong it is, I cannot say.

They have no lawyer and no doctor; they have, however, two men who have pieced out their experience with medical reading and act as medical advisers. Their public library is the one left by Mr. Bimeler. Their band of musicians has just been crippled by the secession of its leader. In this respect they are exactly like the Rappites.

In the first years, when the Community was struggling with poverty, it allowed no new marriages; but those who were already married lived on as they were. No man can go outside to take a wife. If he will marry at home he can have any woman that will have him; the society will not control his choice. Marriage is looked on as a civil contract, and is made valid in the presence of witnesses. The husband and wife go on working for the society under the same general management as they did before, and so will their children when they are old enough. This is marriage, but not your old-fashion “egotism for two.” It is a sort of left-handed marriage; the parties to it have taken on obligations to the society which are paramount to their obligations to each other. It must be less selfish and devoted than that which obtains in the world; and it must be less anxious and wearing.

The society is an incorporated body. Its officers are three Trustees, a Cashier, and a Standing Committee of five. They are elected by vote, hold their offices for a limited time, but do not all go out of power together. The Trustees attend to business and outside affairs, the Standing Committee deals with the discontented ones, settles differences between the members, and attends to home affairs generally; the Trustees consult it in all important matters. Mr. Jacob Ackerman, the first Trustee and Cashier, is really the head of the Community. A small, compact man with a good gray head and gray whiskers—a quiet, attentive manner, and if not a simple and humble man, one who knows how to make himself small and unpretending. He can read Bimeler’s sermons in church, but cannot preach. Men who have lived in the society say that “he never has anything to say,” that “he don’t show all there is in him,” that there is a “wonderful magnetism about him,” and that he governs more or less by his presence. May be he is more sincere, more public-spirited, more self-controlled than the rest; may be he has the most courage to meet life and chance; may be he has the best judgment, and “has words that are not to be gainsaid;” may be he has that quality of mind

and spirit which makes him a law unto himself, and which by some process of radiation comes to make him a law unto those who are not a sufficient law unto themselves. I would not say whether he has any of Bimeler's inspiration or whether he has an unction from heaven. In the election of officers the society always manages to get along without having two parties, and in respect to outside politics it makes up its mind at home and votes with the Republicans.

The first view of Zoar is a little disappointing; it is not so neat and tasteful as you could wish. The bar-room at the hotel is a touching-place for hired men and outsiders, and seems to put a great deal of coarseness between you and the Community. You don't get your best impressions first. The society is in fact overrun by the rudeness of the world. Though it does not work for beauty you see that it is not behind in respect to reaping-machines, mowers, and steam-engines; and as you go around and think of Bimeler, you come to look on the whole as the result of a force that is nearly spent. Bimeler lived in the best house, something like a king, with his trusty men and nobles in houses around him; then his yeomen and peasants in a circle further off. I get a vision of him as a large, strong man having a taste for books and reading, and having weights to carry—a lameness from boyhood and a rupture in his older age. He led because men had more confidence in him than they had in themselves. He had the best of everything because they loved him more than they did themselves. When he died the Community fell into more republican ways, and ran along in grooves which he may have prepared to save himself work and make it govern itself a little. That the Separatists raise their own children is encouraging; that they have no man to speak the living word is not encouraging. Under their third leader they seem to be hovering over the embers of a fire kindled by Bimeler. You naturally ask, Will it go out? or will they rekindle it and warm up their children? The world tries to look down on them as on simple, ignorant folks, but they have known enough to be happy. The world calls them sleepy and inactive, but they have been sharp enough to make money. They are wiser than you all; for they have been at work on a sound principle. The women appear strong, brisk and cheerful; and the men, I am persuaded, have a refinement of their own, notwithstanding they eat and drink like the world; it is the refinement of Communism—that which comes from obedience and self-denial.

A. B.

From Our File of Old Manuscripts.

COLLOQUY BETWEEN J. H. N. AND A SHAKERESS.

Date about 1839. Scene, a Shaker Reception-room at Harvard, Mass.

Shakeress.—Have you any family?

N.—I have no children, but I have a wife.

S.—The time is short; it is nothing to eternity; the youngest among us, if they should live to be 70 or 80, have but a short time, as it were. Life is not worth anything without we take up our cross and follow in Christ's footsteps.

N.—That is true; the only question is, What were the footsteps of Christ?

S.—Christ's footsteps were very plain; we have his example; he renounced the works of the flesh and lived a single life. Marriage belongs to the world.

N.—And yet he ate and drank like other folks, and thereby he showed that his principle was not that the acts of the body, such as the world do, are necessarily carnal and impure; but that the right or wrong of the action lies in the motive or spirit in which it is done. If it had been his principle to reject everything that is carnal as done by the

world, he would have rejected eating and drinking as well as sexual intercourse.

S.—Eating and drinking are necessary; we can't do without them, and Christ could not do without them.

N.—Christ did do without them forty days, and there is no reason to doubt that he might have done without them altogether.

S.—I became a Shaker, not because I ever saw one, but because I became convinced by long study and observation that sexual intercourse is inconsistent with following Christ.

N.—I, too, have examined the subject long and faithfully and honestly. and all I want is to know the way of truth and follow Christ; and I have come to the conclusion that "to the pure all things are pure;" that good and evil lie not in outward actions but in motives; that as the followers of Christ we can do the same things that the world do, with an entirely different spirit and motive; that we can eat and drink to the glory of God; and sexual intercourse comes under the same principle. I say these things honestly and kindly, not in a captious spirit.

S.—I believe you. You are traveling; you have learned some things, and if you go on you will learn more. You will see by and by that marriage belongs to the world, and is impure and carnal.

N.—But you know that the apostle says marriage is honorable in all.

S.—True, we believe that, but it is for the world.

N.—But he says it is honorable *in all*, and he was addressing Christians. I view this text as teaching that what the world is ashamed of is honorable, and so it is particularly applicable to the saints. The world consider marriage (I mean not a ceremony, but the sexual connection) as mean and disgraceful, a deed of darkness; but the apostle taught that it was honorable and innocent.

S.—The works of generation are deeds of darkness—people ought to be ashamed of them. We must take up our cross and follow Christ; he has told us that "they who are accounted worthy to obtain that world neither marry nor are given in marriage." We must be obedient.

N.—True; and we must be obedient to all Scripture. The Lord commands husbands to love their wives; we must be obedient to this; we must have the armor of righteousness on the right hand and on the left.

S.—Yea, that is all right; but the world is not now as it was when Paul wrote; he had to deal with heathen that were in the worst state, and they had more than one woman; and Paul told them to love their wives so as to keep them from going to other women. This ceremony of marriage—the being "published" and going before a minister—is nothing.

N.—I agree with you that the ceremonies and ordinances of men are of little or no value, but the connection of the sexes is altogether another thing; this is in accordance with the desires and organization of our nature as it was created, and is therefore an ordinance of God. If I understand your books you yourselves allow that sexual intercourse was originally appointed by the Creator, under certain restrictions as to times and seasons.

S.—[She shook her head and said:] I guess not. We don't know what God did appoint; man did not wait to see. You will see; you are in the right way, but you have not traveled through. I have been where you are, and I have gone on. I have been looking at this matter a long time.

N.—I have been looking at it, too, a long time; and I can truly say I have been where you are, that is, I have taken the common and literal view of the text, "They that are accounted worthy," &c., but I have gone on and taken another lesson.

S.—You have backslidden, and will have to go

over the ground again. If you are traveling to any place and stop and go back, you will never get there. You turned back because you were thinking of getting married.

N.—Not so. I made up my mind about the matter before I had any idea of being married. and when I never intended or expected to be married according to the custom of this world.

S.—Well, be that as it may, I know that you are in an error. I have been where you are.

N.—And I say again, I have been where you are. As you say of me, so I say of you, you have traveled part way toward the truth, and have stopped. Now if you travel on you will find, as I have, that the Shaker doctrine is a great error.

S.—Do you think that we have not any light?

N.—No, I don't judge you, because I am not sufficiently acquainted with you. I came here to reason with you. If you have had so much more experience than I and think me in an error, you must convince me by argument. Now I want to tell you my views of the passage, "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage." In the context we find that certain men asked concerning a woman who had five husbands, whose wife she should be in the resurrection. Christ in his answer simply intended to remove the difficulty presented by this question; and his meaning is that in heaven there is no such exclusive right of one man to one woman as is given by the marriage covenant of this world; that in Christ all are one, and each owns all and all own each, and all are married to all. Of course the supposed difficulty of determining whose wife the woman should be could not exist there. We must remember that the exclusive and artificial marriage of this world is one thing, and natural sexual intercourse another; and Christ's answer only determines that such marriage as would make the difficulty proposed does not exist in heaven, while he leaves entirely untouched the question whether sexual intercourse exists there.

S.—I should really think that one who has as much understanding of Scripture as you have would see the true meaning of that text. It says they are like angels; we must be like angels in this world.

N.—Well, how are the angels? Christ says, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." If we would be like angels then we must be like little children.

S.—We Shakers are like little children; we are all brothers and sisters.

N.—Little children do not think evil of any part of their bodies or separate the sexes on account of it. Are you in this respect like little children?

S.—Nay, we are traveling in the regeneration—have not reached the fullness yet.

N.—But do you ever intend to reach such a state as this? Is it the hope of your calling?

S.—Nay. [Here she was confused.]

N.—Then you are not and never expect to be like little children. The truth is little children are no more like Shakers than they are like the world. Little children represent the purity and innocence which belong to the kingdom of heaven; and so long as Shakers regard any passion or department of human nature as necessarily impure and carnal they cannot be in the child state, and so are not in the kingdom-of-heaven state.

S.—I wish some of the brethren who know how to handle these things were here. I am but a poor old woman!

Prof. Tyndall closed his course of lectures in Boston last week by saying, in the spirit that makes unity: "During my stay here, I have heard 'the

old country' mentioned again and again. You cannot abolish your antecedents. Out of England's loins you have come. Your ancestry is stamped upon your faces, your laws, your politics and your characters. DeTocqueville, sympathizing with democratic institutions, says, regarding England and America, 'I refuse to regard these people as two. One is the outgrowth of the other!' Atrocious ignorance of each other is at the bottom of all our differences. I trust that hereafter each nation will respect the individuality of the other, while thoroughly maintaining its own."

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, NOVEMBER 11, 1872.

TO SUBSCRIBERS.

THE CIRCULAR will ever be gladly sent to all who wish to receive it—as gladly to those who are unable to pay its nominal price as to those who in some degree voluntarily share with us the burden of its publication; but we earnestly desire that it should not go to a single person who does not care to read it; and as it is probable that some have sent for it during the year from simple curiosity, or on the recommendation of friends, or for other reasons, who do not choose to longer receive it, we hereby give notice that the CIRCULAR will be sent after January 1st only to those who have prepaid or who shall in the meantime renew their subscriptions. This rule will make it necessary for many old subscribers and well-tried friends to write to us—even those to whom we might safely send the CIRCULAR, with the assurance that it would be appreciated. We generally receive in connection with subscription-renewals many interesting letters from our friends and subscribers: we trust the present occasion will form no exception to the rule.

RELIGION AND SOCIALISM.

THE theory which runs through Mr. Noyes's "History of American Socialism," and which here and there assumes special prominence, is, that Religion and Socialism are necessary complements of each other; that neither can alone achieve perfect success; and that in their union lies the great hope of the future. This theory is most fully stated in the third chapter. We quote:

Since the war of 1812—15 the line of socialistic excitements lies parallel with the line of religious Revivals. Each had its two great leaders, and its two epochs of enthusiasm. Nettleton and Finney were to Revivals what Owen and Fourier were to Socialism. Nettleton prepared the way for Finney, though he was opposed to him, as Owen prepared the way for Fourier. The enthusiasm in both movements had the same progression. Nettleton's agitation, like Owen's, was moderate and somewhat local. Finney, like Fourier, swept the nation as with a tempest. The Revival periods were a little in advance of those of Socialism. Nettleton commenced his labors in 1817, while Owen entered the field in 1824. Finney was at the height of his power in 1831—3, while Fourier was carrying all before him in 1842—3. Thus the movements were to a certain extent alternate. Opposed as they were to each other theologically—one being a movement of Bible men, and the other of infidels and liberals—they could not be expected to hold public attention simultaneously. But looking at the whole period from the end of the war in 1815 to the end of Fourierism after 1846, and allowing Revivals a little precedence over Socialism, we find the two lines of excitement parallel, and their phenomena wonderfully similar.

As we have shown that the socialistic movement was national, so, if it were necessary, we might here show that the Revival movement was national. There was a time between 1831 and 1834 when the American people came as near to a surrender of all to the Kingdom of Heaven as they came in 1843 to a socialistic revolution. The Millennium seemed as near in 1831 as Fourier's Age of Harmony seemed in 1843. And the final effect of Revivals was a hope watching for the morning, which remains in the life of the nation, side by side, nay identical with, the great hope of Socialism.

And these movements—Revivalism and Socialism—opposed to each other as they may seem, and as they have been in the creeds of their partisans, are closely related in their essential nature and ob-

jects and manifestly belong together in the scheme of Providence, as they do in the history of this nation. They are to each other as inner to outer—as soul to body—as life to its surroundings. The Revivalists had for their great idea the regeneration of the soul. The great idea of the Socialists was the regeneration of society, which is the soul's environment. The ideas belong together, and are the complements of each other. Neither can be successfully embodied by men whose minds are not wide enough to accept them both.

In fact these two ideas, which in modern times are so wide apart, were present together in original Christianity. When the Spirit of Truth pricked three thousand men to the heart and converted them on the day of Pentecost, its next effect was to resolve them into one family and introduce Communism of property. Thus the greatest of all Revivals was also the great inauguration of Socialism.

Undoubtedly the Socialists will think we make too much of the Revival movement; and the Revivalists will think we make too much of the Socialistic movement; and the politicians will think we make too much of both, in assigning them important places in American history. But we hold that a man's deepest experiences are those of religion and love; and these are just the experiences in respect to which he is most apt to be ashamed and most inclined to be silent. So the nation says but little, and tries to think that it thinks but little, about its revivals and its socialisms; but they are nevertheless the deepest and most interesting passages of its history, and worth more study as determinatives of character and destiny, than all its politics and diplomacies, its money matters and its wars.

Doubtless the Revivalists and Socialists despise each other, and perhaps both will despise us for imagining that they can be reconciled. But we will say what we believe: and that is, that they have both failed in their attempts to bring heaven on earth, because they despised each other and would not put their two great ideas together. The Revivalists failed for want of regeneration of society, and the Socialists failed for want of regeneration of the heart.

On the one hand, the Revivalists needed daily meetings and continuous criticism to save and perfect their converts; and these things they could not have without a thorough reconstruction of domestic life. They tried the expedient of "protracted meetings," which was really a half-way attack on the fashion of the world; but society was too strong for them, and their half-measures broke down, as all half-measures must. What they needed was to convert their churches into unitary families, and put them into unitary homes, where daily meetings and continuous criticism are possible;—and behold, this is Socialism!

On the other hand, the Socialists, as often as they came together in actual attempts to realize their ideals, found that they were too selfish for close organization. The moan of Macdonald was, that after seeing the stern reality of the experiments, he lost hope, and was obliged to confess that he had "imagined mankind better than they are." This was the final confession of the leaders in the Associative experiments generally, from Owen to the last of the Fourierites; and this confession means, that Socialism needed for its complement regeneration of the heart:—and behold, this is Revivalism!

These discords and failures of the past surely have not been in vain. Perhaps Providence has carried forward its regenerative designs in two lines thus far, for the sake of the advantage of a "division of labor." While the Bible men have worked for the regeneration of the soul, the infidels and liberals have been busy on the problem of the reconstruction of society. Working apart and in enmity, perhaps they have accomplished more for final harmony than they could have done together. Even their failures, when rightly interpreted, may turn to good account. They have both helped to plant in the heart of the nation an un-failing hope of the "good time coming." Their lines of labor, though we have called them parallel, must really be convergent; and we may hope that the next phase of national history will be that of Revivalism and Socialism harmonized, and working together for the Kingdom of Heaven.

It was in perfect consonance with this theory that Mr. Noyes closed his review of the results of practical Socialism in this country with the following horoscope of the future:

The question for the future is, Will the Revivalists go forward into Socialism; or will the Socialists go forward into Revivalism? We do not expect any further advance till one or the other of

these things shall come to pass; and we do not expect overwhelming victory and peace till both shall come to pass.

The best outlook for Socialism is in the direction of the local churches. These are scattered every where, and under a powerful afflatus might easily be converted into Communities. In that case Communism would have the advantage of previous religion, previous acquaintance, and previous rudimentary organizations, all assisting in the tremendous transition from the old world of selfishness to the new world of common interest. We believe that a church that is capable of a genuine revival could modulate into daily meetings, criticism, and all the self-denials of Communism, far more easily than any gathering by general proclamation for the sole purpose of founding a Community.

If the churches cannot be put into this work we do not see how Socialism on a large scale is going to be propagated. Exceptional Associations may be formed here and there by careful selection and special good fortune; but how general society is to be resolved into Communities, without some such transformation of existing organizations, we do not pretend to foresee. Our hope is that churches of all denominations will by and by be quickened by the Pentecostal Spirit, and begin to grow and change, and finally, by a process as natural as the transformation of the chrysalis, burst forth into Communism.

Assuming that the author of "American Socialisms" is right in his theory that Religion and Socialism are necessary complements of each other, and in his observation that our dependence must be upon the churches for any great extension of Socialism, it is natural to look for indications, on the one hand that the churches are turning toward Socialism, and on the other that the Socialists are turning toward Religion—in other words, for signs of the courtship which must precede the final marriage of Religion and Socialism. It is perhaps too soon to expect to discover many undeniable evidences of such preliminary courtship, but we will mention a few facts which leave no doubt in our minds that it is going on and that the consummation is surely approaching. It might be supposed that the representatives of Religion would make fewer advances toward Socialism than the Socialists toward Religion, as the latter have already had reverses enough to convince them that they cannot get along well without Religion; but that the Religionists are disposed to do a share of the wooing there are many indications like the following:

The Oneida Community receives many letters from clergymen of various denominations who are in charge of churches, which express the greatest interest in our movement and bid us godspeed in the effort to realize our ideal of Christian society.

Thomas C. Upham, the celebrated New England divine, college professor and author, who died a few months ago, was not only a steadfast friend of the Community for twenty-five years, but a firm believer in our most radical theories. No one saw more clearly than he that Religion and Socialism must be married before the wished-for Millennium can come; no one saw more clearly than he that the application of the deepest truths of the gospel to practical life would effect thorough changes in the relations of society; no one was more ready than he to avow his conviction in private circles that marriage and exclusive ownership must one day disappear together. And Prof. Upham had a large constituency; few men have had more influence upon the religious mind of the country. His "Interior Life," "Life of Faith," "Lives of Madame Guyon and Catharine Adorna," "Personal History and Experience of Archbishop Fénelon," his letters and poems and treatises on Mental Philosophy and other subjects, made him one of the best known of American religious authors. Besides, he had a wide circle of personal acquaintances. Hundreds of the most eminent men and women in the country were his personal friends—especially was he known and revered by those who

aspired to realize higher ideals of religious, social and practical life.

Rev. Jesse H. Jones, pastor of a church in East Abington, Mass. (whose lecture on Socialism recently appeared in the CIRCULAR under the heading, "The New Political Economy"), boldly takes the ground in his new book, "The Kingdom of Heaven," that Religion and Socialism belong together and must come together before Christianity can accomplish its great mission. Hear him:

I am well aware, that the Church in a body repudiates communism, as an essential element in the Christian structure of the community. There is not space here to take up and examine in detail all the forest of sophistries, which, under the direction of the carnal heart, have been constructed to delude men into the belief that they could still own the property they formerly possessed, when they had consecrated themselves and their possessions to Jesus Christ. The history of the Church itself is a sufficient commentary on their judgment and action. I will notice only one argument. Because Paul did not insist upon community of goods, therefore it was not an essential structural element in Christ's ideal of a true communal organism. Let us look into this.

What we want is the Christian idea of the structure of society. Having this, the methods can be easily evolved by logical processes. But where shall we look for the idea? Paul, carrying the gospel to such corrupt communities as was that of Corinth, organized such churches as he could; but they are no more to be compared with the church at Jerusalem for a model, than the first rude churches of India are with our New England Congregationalism. When we look for our vital idea and our model form, we wish to go to the best the world has seen, and not the poorest. And the best is unquestionably the Pentecostal Church. The moral tone of the Jewish nation was probably superior to that of any other nation on the globe. By fifteen hundred years of experience, it had been trained for the coming of the Messiah; and however erroneous its judgment concerning the style of his appearing, there can be no doubt but that this expectation had a powerful effect to elevate the whole national life. The followers of Jesus all received Him as the Messiah. The hundred and twenty had been instructed by Him personally, throughout a large portion of his career as a teacher, and they had seen Him and heard his admonitions after his resurrection. They had a fullness of knowledge of the details of his life, and of his sayings and ideas, which no other man can ever possess; and they were penetrated and dyed throughout with his spirit and character. Christ was formed in them. All this long, thorough preparation was crowned and completed by the descent of the Holy Spirit on the day of Pentecost. Then in one day a great multitude from all parts of the earth were converted. We all know that as a rule only the more devout and spiritual persons in a nation would travel scores and hundreds of miles to attend a religious festival. A vast number of such persons had come up from every nation under heaven to attend this festival. God in a miraculous manner, never since paralleled, poured out his Spirit upon them; and on that one wonderful day three thousand of the most reverential and devout, from among the most religious people on the globe, were converted. Then the whole body of Christians organized a Christian community. The leaders were those whose hearts and minds were filled to a great overflowing with the ideas and spirit of Jesus. The multitude experienced the highest enthusiasm of devotion to their newly found Messiah. There, in the noon-day blaze, in the calcium and magnesium flame of that hour, in which were concentrated fifteen hundred years of special religious instructions, and the whole of Christ's teachings and life, together with the descent, and at the very time consciously felt and guiding presence of the Holy Spirit, this great multitude with unanimous action, organized a pure communism. Were they not more likely to possess Christ's pure idea in their minds and hearts, to conceive the perfect form for its expressions in their imaginations, and to be able to realize it exteriorly in their life, than converts from a paganism so debauched that some of the instructions which Paul felt compelled to give to his church members, almost make one blush when reading them alone? However, if our Protestant churches wish to cling to the future, as they have in the past, to those deformed organizations, which were apparently all that the converts, just rescued from universal licentiousness and every

form of degrading pollution, could attempt to carry out, let them; but as for me and my house we will try and walk, according to our ability, in the clear white light of the Pentecostal day, and attempt to reproduce in our own age the original and supreme Church which Jesus, through his company of holy ones, on that day organized.

Look whichever way we will, the argument culminates in one conclusion; and that conclusion I hasten to express.

PURE COMMUNISM IS PURE CHRISTIANITY AS APPLIED TO WORK LIFE, AND NOTHING ELSE IS.

That a man can utter such sentiments and retain his position as a minister in good standing shows that quite a change has taken place in the churches within the past few years; that they are in short turning toward Socialism. This is further indicated by well known developments in some of the popular churches. The Rev. Thomas K. Beecher is striving to combine the church and home, and that is Communism, whether it at once displaces marriage and property ownership or not. His brother, Henry Ward Beecher, is also endeavoring to make his church a center of social as well as religious attractions. Its evening gatherings have been described as combining the simplicity of the home circle with the intelligence and refinement of superior society. The relation sustained by Henry Ward Beecher and his brother to their churches show that the pastoral relation easily modulates into the marital. The recent celebration of the twenty-fifth anniversary of the installation of Mr. Beecher as pastor of the Plymouth church was heralded, appropriately enough, as their "silver wedding"—the celebration of the twenty-fifth anniversary of their marriage. They are even called "man and wife" in an ode written for the occasion:

Lift up the song of joy!
Let the notes of praise ascending
Raise each grateful heart to Heav'n!
Organ-tone and voices blending
Speak the gladness He hath giv'n!
Again revive and glow
Pledges of long ago;
The hands then clasped in friendship true
Are clasped to-day anew.
Then raise the song of joy!
Drive every care away!
God from above lights up with love
Our Wedding-Day.
Who speaks of aught but joy?
Five-and-twenty years together
We have trod the Way of Life
Shared its fair and stormy weather—
Church and Pastor—Man and Wife!

The pastoral relation is one that turns toward Socialism—toward the kingdom of heaven, in which there is neither marrying nor giving in marriage. Ministers are in a position like that of the superintendents and fathers of Communities; and it is almost impossible for them to avoid—and they would fail in discharging their most important duties if they should avoid—that unity of purpose, that mutual confidence and that love which are the essentials of Christian Communism.

Then the increasing tendency in all the churches to give more attention to the spirit than to the letter of the New Testament tells powerfully in favor of Socialism; for the spirit of the New Testament is one of love, of unity, of common interest. These elements pervade it everywhere; and in proportion as men turn away from such theological mysteries as puzzled the schoolmen of the middle ages will they feel and be modified by the spirit of the gospel, and that is a powerful magnet attracting men toward Socialism. Just in proportion as churches are possessed by the revival spirit and love the spirit of the New Testament they may be counted as friends of Socialism, and are working for it, consciously or otherwise.

Now let us turn to the second branch of our subject, and inquire, What are some of the signs that the Socialists are playing their part in the great courtship, and looking forward to a marriage

with Religion as the grand consummation which will change their long-cherished hopes to glad fruition?

In the first place, the great body of the old Socialists have identified themselves with some kind of religion. Swedenborgianism has captured many of them, and Spiritualism more. Robert Owen, the pioneer of Socialism in this country, and a rank atheist while engaged in his experiments here, became an enthusiastic Spiritualist before his death, and "confessed that until he received the revelations of Spiritualism he had been quite unaware of the necessity of good *spiritual conditions* for forming the characters of men. The physical, the intellectual, the moral, and the practical conditions, he had understood, and had known how to provide for; but the spiritual he had overlooked. *Yet this, as he now saw, was the most important of all in the future development of mankind.*" Spiritualism and Swedenborgianism, though far enough from being the religion of Christ in its purity and power, are yet great improvements upon atheism. They form a sort of half-way house to true religion, and mark the progress the old infidels have made.

In the second place, nearly all the old Socialists (Alcander Longley always excepted) are converted to the idea that Socialism is impossible without religion. Even Greeley admits that "without a basis of religious sympathy and religious aspiration, it will always be difficult" to carry out any Socialistic scheme, while "with a firm and deep religious basis," schemes which he deems vicious in organization and even at war with human nature may succeed. What greater tribute can be given to Religion as a harmonizing power!

Then, again, there are signs that many of those who accepted of Spiritualism, Swedenborgianism and other substitutes for the religion of Christ and the New Testament are prepared to make another advance in the right direction. Some of those who were engaged in the old Berlin Heights Community, the very flower and fruit of Spiritualism, are turning to Christ, determined to dig deep and lay a solid foundation of religion. It would not surprise us to find that the great body of Spiritualists are preparing for an advance in the direction of genuine faith and true Bible Religion. Samuel Leavitt was an old Spiritualist and Swedenborgian, and his recent lecture on Socialism (see CIRCULAR of Sept. 23d) shows that he has no hope for the successful reorganization of society "except in some movement based upon strong religious convictions." "The great essential," he takes much pains to assert, "is a nucleus of congenial, mutually-loving and forbearing hearts, bound closely together in a common religious faith." This language is quite different from what Spiritualist and Swedenborgian Socialists were formerly accustomed to use; and shows that they too are contemplating the final marriage of Socialism and Religion as the great event of the future.

It is to be noted, on the other hand, that French Positivism, which offers a new substitute for genuine Religion, finds little favor in this country. There are no evidences that it will draw off any great numbers even of the Spiritualists. They are much more likely to go forward and drink at the living fountain of Christianity than to go back and try to slake their thirst in any pool of atheism; and Positivists themselves may yet be led to study that noteworthy fact in Comte's life, that he experienced a conversion during the latter part of his life that led him to materially modify his system of philosophy. It was not a conversion to religion, to be sure; but it is said to have given him his entire knowledge of the heart, and revealed to him a world of sentiment of which he was previously ignorant. If love of woman could accomplish so much, what greater revelations would the love of God have

given him! and what greater modifications would it have led him to make in his system!

It is perhaps unnecessary to call attention to other indications that the great courtship between Religion and Socialism is progressing. Enough has been said to show that there is a strong attraction between them; it is evidently as natural as life that they should be together. They were together on the day of Pentecost, and they have touched each other in some limited Socialistic experiments since, and the results of these connections have always been glorious; but the general combination of Religion and Socialism—their final marriage—is yet in the future. When that is consummated the Millennium will begin.

In the meantime there may arise a political party, formed by the coalition of Religionists and Socialists, which will sweep all before it. The great Democratic party is in fragments, and the Republican party has ceased to have any distinguishing principles. Some party must arise with new and progressive principles, new objects and new watchwords, which shall enlist the better portions of all existing parties under its banner; and why may it not be the Religio-Socialistic party?

COMMUNITY JOURNAL.

ONEIDA.

—The newspapers in some parts of the country seem to have succeeded remarkably in giving the impression that the Russian Princess Alexandrowna Troubeschneff has actually become a member of O. C. Within a few weeks the mail has brought us two letters, from different quarters, addressed to that distinguished fictitious personage—the correspondence having been induced by the newspaper accounts of her which the writers had seen.

—A lively game of base ball in the Cragin meadow on Saturday afternoon, which was indulged in by all ages, from men of fifty and upwards down to boys of nine and ten years old. Not the least interesting feature of the game was the presence of the little boys, some of whom made lucky hits, and then amused all by their still more marvelous luck, aided by some of the older ones, in making the round of the bases, which exploit successfully accomplished entitled them to call out triumphantly. "Tally for me!"

Sunday, Nov. 3.—Two imposing tableaux afforded entertainment to the family for half an hour this evening. The first was a representation of the Crucifixion, in which, next to the Crucified, the Roman soldiers and one or two pharisees were prominent figures, while a few of the heart-stricken disciples, both men and women, contemplated the sad scene a little in the background. All were in appropriate costume—from the soldier with his glittering spear to the meek and passive Christ with his crown of thorns on the uplifted cross. The second tableau was the impressive scene of the Ascension. As the curtain rose the personated Christ with outstretched arms was revealed in the act of blessing his disciples; and in another instant he was seen to ascend from their midst, while a calcium light from above the ceiling shed an apparent glory on the triumphant picture.

—Another railroad accident occurred on the Midland near the O. C. station one night last week. The engineer of a coal-train, discovering that some of his cars had uncoupled from the train and were left behind, concluded to stop his engine and wait in the dark for them to come up. He did not wait long, and we believe nobody was seriously hurt in consequence. The train was necessarily detained some hours; and the only visible effects discoverable the next morning of the meeting of its dis severed parts was that one-eighth of a mile of the track

was pretty heavily ballasted with coal, and a sprinkling of splinters, broken bolts and broken bumpers.

Nov. 8.—A week ago the Community had over a score of able-bodied horses, for which they found constant employment; but one after another they have been taken down with the prevailing horse epidemic, until now not one of them all can be relied on for business. This is already the fifth day that they have stood blanketed in their stalls, submitting to treatment; and in consequence plowing and teaming have been suspended, and hand-carts, wheel-barrows and sole-leather have come into more general requisition. But we cannot very well get along without horses or some substitute for them even for a few days, unless we entirely stop our businesses; for the trap-shop is behind its orders, and traps and iron and steel must be carried to and from the depot; and the silk-factory must be kept going in order to supply the demand upon it; and coal and freight of various kinds *must* be transported for the benefit of the different departments. Well, two sturdy yoke of oxen have been purchased this week to supply in part these most imperative wants. But even these can hardly be expected to take the place of horses and omnibuses in helping the silk-factory: for the fifty or more operatives there whose homes are at Oneida, four miles distant, must as usual be brought from their homes in the morning and carried back again in the evening. But this emergency too is met by our being generously favored with the temporary services of the Midland—the factory girls, to avail themselves of this accommodation, having only to walk twice a day the distance of a mile and a half which intervenes between the factory and the railroad station at O. C. Thus the main interests of the businesses are satisfactorily provided for.

—Our four little boys from two to three years of age have left for good their short frocks and drawers, and have donned pants and jackets, and they seem mightily tickled with the change, especially with their pants and pockets. Richard, the eldest, fell down to-day and cried, not because he had hurt himself, but because he had "hurt his new *pantaloon*." They are disposed to commiserate little Ruth, one of their playmates, because she also is not provided with pants; but Ruth swallows her disappointment bravely, and asserts that she shall have some sometime.

Nov. 6th.—The 90th anniversary of the birthday of Mrs. Elizabeth Ellis, the oldest member of the O. C. Mrs. E. was born in the parish of Mayfield, county of Sussex, England, in the reign of George III., came to this country with her family when fifty years of age, and for the last fifteen years has been an honored member of the Community. Our evening meeting, of which she is a constant attendant, closed last evening with singing for her benefit her favorite hymn, beginning—

"All hail the power of Jesus's name,
Let angels prostrate fall," etc.

—Our witty superintendent of horticulture, whose business is somewhat interrupted by the wet weather, says it is a *mystery* to him where so much fine rain comes from.

WALLINGFORD.

Nov. 1st.—The Selectmen of the town of Wallingford have just contracted with the agent of the King Bridge Co. for a wrought-iron bridge to be built over the Wallingford Community dam. The bridge (which is manufactured in Cleveland, O.) is to be here, ready to put on the abutments, by the 1st of December, and will cost \$5000.00.

—Mr. H. says the muskrats don't seem to know what to do with themselves; the changing of the river into a pond has upset all their calculations. There are a good many of them about, and as the pond fills up they are obliged to retreat with their

building operations. One of them was found preparing to build a house under the blacksmith's shop, some rods up the bank.

Nov. 5th.—We had the heaviest frost of the season last night; yet just under the dining-room windows a bed of brilliant-hued Chrysanthemums are out in all their glory. Orange, yellow, crimson and purple, they nod in gay defiance of the frost. The harder the frost, the larger and brighter they grow. Your O. C. flower-gardeners should cultivate these hardy plants: they would enliven your lawns during the bleak November days.

6th.—We heard last night that the O. C. horses were afflicted with the prevailing distemper, and we said we were sorry; but the first news we hear this morning from our own barn is that seven out of our nine horses are coughing, and hanging down their heads in a sorrowful manner. But this is Connecticut, the land of steady habits and oxen; and we are the happy owners of six yoke of these safe-going animals. They are all at work this morning; and Mr. H. is just telling the girls that they will have to walk over to town with the mail, or else go with the oxen.

—Some of us stumbled upon a new amusement the other evening—yet not new either, only to ourselves: Select some word—a long one, with plenty of vowels in it—and see how many words, simple and compound, common and uncommon, can be spelled from its various letters. You will be astonished to see how great the number: for instance, we took the word "*Springfield*," and obtained from it 220 words—a great many of them words that we had never heard of before, and that would puzzle a wise man to tell the meaning of. This amusement combines the fascinations of a game with the improving attractions of study.

BROTHERLY LOVE.

What the Brothers Say of It.

It is surprising how unity and brotherly love can be cultivated where a company of men, women and children really set about it. We have been giving attention to that sort of culture these twenty years, and the results already gladden our hearts. Those angles of character which beforetime caused our elbows to frequently gall the ribs of our associates (we speak metaphorically) have been so modified that we now wonder that our former disagreements were possible. No one knows, until he has tried it, how much happiness is caused by learning to feel the hearts of his comrades so as to be continually assured of their sympathy and love. I know there is as solid comfort to be derived from the love of other men as from the love of woman, and I am continually learning to be sensitive to the feelings and wishes of those around me of both sexes.

F. W. S.

The brotherly love spoken of in the New Testament is an element as strong and abiding as that which constraineth a man to forsake all blood relations and lay down his life if need be for Christ's sake. It is as strong and endearing as any existing between the sexes. Christ is the magnetic power of this love. Who ever abandoned himself to woman as did Christ's twelve apostles to him? He had none of the emoluments of this life to offer them, but rather persecutions and sufferings; yet their love was so great that nothing could conquer it. That attractive power is still in the world. Christ dwells to-day in the hearts of men, and inspires the same fervent brotherly love that he did two thousand years ago.

I had thought it impossible to love man with the same intensity as woman; but experience in the Community has shown me that it is not only possible, but easy of accomplishment, where the life is given up entirely to God's spirit. One sees here

as much kindness, deference, desire to aid and please, expressed by the men toward one another, as is seen in outside society between the sexes. I feel a warm love toward every man in the Community, and toward some I feel that thrill of pleasure from the pressure of the hand and that delight in their conversation that are commonly associated in the minds of men only with the gentler sex.

D. E. S.

Brotherly love in the Community is not confined in its signification to our relations to one another as members of a simply religious society, but extends to all our relations. It means no less than perfect unity with and faith in those with whom we are connected—a faith so strong that we can commit to others all interests both public and private, with the assurance that they will be well cared for, and a unity so perfect that nothing can separate us. Anything short of such unity and faith is not worthy to be called brotherly love. Each step I make in spirituality is sure to produce an increase of my love for those around me; and I find by this fact that my heart is a sensitive indicator of my spiritual condition. On one occasion when I was very happy I remember trying to discover the reason of my happiness, and found it to be in the fact that I loved everybody around me. I tried to think of some one I disliked; and although I had had considerable experience in hating people, I could not think of a single person against whom I then had any cause of complaint. Nothing destroys a person's happiness so soon as a feeling of distrust or dislike of those around him. Perfect love produces perfect happiness, because it displaces all such elements and so makes social intercourse a source of unalloyed pleasure. E. S. B.

A young minister visiting the Community to-day said, "You all seem to be happy;" and so we are; we have a happy home; and strangers are soon made conscious of its genial radiation. They realize that there is a deep current coursing through all hearts, carrying away in its strong tide the roots and seeds of strife and irritation which if allowed to remain would germinate and grow and produce bitter fruit. "We know that we have passed from death unto life because we love the brethren." We find something growing and blooming in our hearts that we did not plant there ourselves. "Love is of God;" and we are taught of God to love one another. That men can live in close Communism as we do without jealousy and dissension is a wonder to the world; it is no less a wonder to ourselves. There is a mysterious power which comes upon us that we cannot explain; we call it the revival spirit; it washes the littleness out of us and fills us with brotherly love.

"How good and how pleasant
For brethren to dwell together in unity!"

The fact is fresh with us that Christ loved us and gave himself for us, and we feel the throbbing now of his great brotherly heart. The old life, that which we hate and abandon, is selfish; it loves its own. The new life in Christ is pure; it counts the joy of others its own; it lifts us out of old ways, enlarges our hearts, and makes us know that the kingdom of heaven has begun on earth.

J. B. H.

Christ preached brotherly love because he knew that it was the very foundation of unity, as unity is the foundation of power; and he desired that his disciples might have the power to convert the world; therefore he prayed "that they all might be one, that the world might believe;" and soon after, we find the fulfillment of that prayer in the unity of the pentecostal church. But from that time to the present, where shall we look for the brotherly love that Christ taught? Judging the tree by its fruit I had lost all confidence in the

Christian churches, and began to doubt the gospel of Christ, until I fell in with loving men and women who for the sake of love and unity submitted to each other in the thousand-and-one trivial matters of private opinion and personal pleasures, etc., about which men ordinarily incessantly wrangle and quarrel; and when I found men, of stronger wills and superior intellect, ready not only to forego the expression of their own opinions but to turn round and join heartily with my own, my heart yearned for opportunities to show forth the love of Christ by making the same sacrifices of will, and pride of intellect that others had made to me, and I realized in my heart a more perfect understanding of the spirit of Christ's injunction—"Whosoever shall compel thee to go a mile, go with him twain." A. E.

MY HOLOCAUST.

II.

WE used to have a custom years ago of "writing notes for balls." Now I suppose this expression will mislead every one not in the secret. My readers will instantly imagine a correspondence preluding music, dancing, and exhilaration of that sort. Indeed, no. The custom was simply this: A lady purposes to knit a pair of stockings, a task that has in it not a little of the monotonous. Some ingenious friend renders it fascinating thus: she gets a person, with whom the knitter is more or less acquainted, to write her a note, about which in a thousand circling hands is twined the yarn. The ball, thus centered, is given to lady number one, who is told that it contains a note to her. Who the note is from or what it is about, she knows not. So here feminine curiosity comes to the aid of womanly industry! The reader will imagine how some of us who thought knitting a "dreadful bore" were led to think it almost fascinating.

In my two piles are many letters "written for balls," containing not a few scraps of original poetry. Here is a specimen of the latter:

DEAR S—:

Yesterday was warm as a lover,
I ought to have written you then;
To-day we are shivering all over,
And romance comes hard from the pen.
But when you read this 'twill be warm again,
I'll think of the future and *present*,
And though it should grow cold and storm again
I promise you love to the last.

Here in this envelope, amidst some notes and drafts of lectures, is a copy of a burlesque oration on astronomy delivered by a friend during some private theatricals. It runs thus;

"*Ladies and Gentlemen*: Allow me to introduce myself to you as the *Goddess of Astronomy*. I have observed with heartfelt pleasure the enthusiasm which you display while studying the celestial spheres, and have deigned to leave Deneb el Okab, my favorite residence, to attend this gathering, that I may show you in what order to attack astronomical mysteries: for if you will begin at the A of astronomical science and then go on to the B and C, it will be mere child's play for you to master the whole subject.

"The first thing to be instilled into the mind of the neophyte is the geocentric and heliocentric latitude and longitude of the different spheres; always bearing in mind that geocentric latitude and longitude appertain to the geocentric place, and the heliocentric latitude and longitude to the heliocentric place; and also that the heliocentric longitude of the perihelion of the earth's orbit is equal to the geocentric longitude of the perigee of the sun's apparent orbit, minus 180 deg.

"Next, the synodic revolution, the periodic times, the nodes and eccentricities of the different spheres, should be observed; remembering, of course, that the eccentricity of an elliptic orbit is the ratio which the distance between the center of the orbit

and either focus bears to the semi-major axis."

"Next, the tropical revolution, sidereal revolution, and secular acceleration of the moon's motion should receive particular attention, especially its horizontal parallax, equatorial radius, and heliocentric longitude of the ascending and descending nodes.

"When thus far advanced the learner should investigate the *true and mean anomaly*, i. e., the angle contained between the line of apsides of a planet's orbit and the radius vector; the *anomalistic revolution*; the ephemeris of different bodies; and also the elements of parabolic bodies.

"If these few simple points are thoroughly understood; if your heliocentric and geocentric latitude and longitude are always thoroughly taken, and you make no mistakes in your attempts at *cubing* the sun, let me assure you, *Ladies and Gentlemen*, that you will find no difficulty in comprehending the whole science of astronomy." [Exeunt.

(To be Continued.)

THE NEWS.

AMERICAN.

There are said to be 80,000 Jews in New York city. Lerdo de Tejada has been elected President of Mexico.

Major-General George Gordon Meade, the hero of Gettysburg, died Nov. 6, at Philadelphia.

The horse epidemic has spread over the greater part of the country east of the Missouri River.

Prof. D. C. Gilman was inaugurated President of California University, at Oakland, Cal., on Thursday last.

Mr. Greeley has resumed the editorial charge of the *Tribune*, and says he shall never again be a candidate for any office.

The Freeport, Ill., beet-sugar factory is now said to be successfully running, and the sugar it produces is of excellent quality.

The statement that the best Greek scholar in Michigan University is a woman, is denied by Prof. Tyler of that institution.

During the past two months five large ocean steamships have been lost, either by fire or wreck, involving serious loss of life.

Mr. Marble, who has long been suffering from sickness, has recovered and resumed the personal editorial superintendence of the *N. Y. World*.

The Northern Pacific steam-wagon has made a successful trip, traveling eight miles an hour over the prairie with a train of loaded wagons attached.

Robert Dale Owen has contracted with the editor of the *Atlantic Monthly* to furnish that magazine with his autobiography, in monthly chapters, to begin in January.

The Agricultural Bureau estimates the wheat crop of the United States the present year at 240,000,000 bushels, raised on 20,000,000 acres. The oat crop aggregates 265,000,000 bushels.

Mr. Seward's book of travels was about two-thirds revised at his death. The revision is to be at once completed by Frederick and Olive Risley Seward, when the work will be published.

Mr. Seward in his will bequeathed his Auburn home, with all its surroundings, to his three sons. His other property is divided in four equal shares among his sons Augustus, Frederick, and William, and his adopted daughter, Olive Risley Seward. The whole value of the property is estimated to be \$200,000.

The Presidential election is over, and General Grant is reelected by an overwhelming majority, carrying, according to present indications, all the States in the Union except five. Every Northern State gives a majority for Grant, and his majority on the popular vote will exceed half a million. He will receive more than three-fourths of the electoral votes.

The Indian policy of President Grant has been one of the most successful measures of his administration. The peculiar features of this policy, as we gather them from a recent article in the *Independent*, are the follow-

ing: 1, the appointment of humane, Christian men, who, without pecuniary remuneration, shall have the supervision of all matters pertaining to Indian management; 2, to give the appointment of all Indian agents and employers, numbering at least a thousand, into the hands of the mission boards of the churches; 3, to gather the Indians upon reservations and to gradually induct them into the ways of civilized life. At the time of the inception of this Peace Policy, as it has been called, some forty tribes, representing nearly 100,000 Indians, were either engaged in hostilities or considered unfriendly to the whites. Now all are at peace except portions of not over five tribes, numbering not over 5,000 people, and unable to marshal over a thousand warriors. And it is now hoped and expected that by the coming spring every tribe will be at peace and settled upon reservations. According to the *Independent* the following are the present aspects of the Indian field:

Of the three hundred and fifty thousand Indians in our country two hundred thousand are receiving no pecuniary assistance, and are settled down, quietly subsisting themselves. Of the remaining one hundred and fifty thousand a large proportion receive little other assistance than is given by agents and employees, and some slight assistance in the way of farming utensils and school funds; and the total cost during the past year of all who were subsisted, in whole or in part, was but a fraction over twenty dollars each.

Admitting that the Indian appropriations are large, yet they are nothing to what the cost of a single Indian war in the past has been. Official figures show that our Indian wars have cost us five hundred millions of dollars.

Gen. Sherman reports the expenditures in New Mexico alone during twenty years of prior Indian management at one hundred millions. In Arizona we have spent over thirty millions. The Sioux War cost twenty millions, and it is asserted that every Indian killed while it lasted cost a hundred thousand dollars and the lives of twenty whites.

To sum up the results, then, of Gen. Grant's policy, we find that all the wild tribes, with the exceptions mentioned, are now at peace and in process of civilization; and the whole Indian race is in a transition state, about to emerge from the darkness of heathenism and barbarism into the light of Christianity and civilization. There are at present one hundred thousand civilized Indians, of whom about fifty thousand are Christianized, and there are many thousands of Indian children attending schools.

That such results as are hoped for can be brought about in a few months is not to be expected; but that the present plan, if persisted in for a few years, will accomplish what is hoped by its friends no one can doubt, with the foregoing facts before him.

Next to the Presidential election the greatest sensation of the past ten days has been the resumption of the publication of *Woodhull and Claflin's Weekly* in New York city, and the appearance in that paper of an article giving what pretends to be a long and detailed revelation of sexual irregularities between Henry Ward Beecher and the wife of Theodore Tilton, and of the private views of Mr. Beecher on marriage, free-love and stirpiculture. Mr. Beecher is made to appear as holding privately the most advanced theories of social freedom and scientific propagation, while shrinking from any public avowal of them. The paper also makes very strong charges against the social character of Mr. L. C. Challis, a prominent broker of New York. Soon after the publication of these articles Mrs. Woodhull and Miss Claflin were arrested, on a warrant issued by U. S. Commissioner Osborn, for a violation of the statute which forbids the sending of obscene literature through the United States' mails. They were held to bail in the sum of \$8,000 each. No bail being offered, they were committed to Ludlow-Street jail, on Saturday, Nov. 2. During the day they were called upon by many sympathizing friends, among whom was Geo. Francis Train, who offered to give bail for them to any amount. His offer was declined. In the meantime, on complaint of L. C. Challis, warrants were issued by Justice Fowler of the Police Court for the arrest of Col. Blood, publisher of *Woodhull and Claflin's Weekly*, Mrs. Woodhull and Miss Claflin, for libel, and William A. Smith, printer, William Denyse, stereotyper, and Stephen Pearl Andrews, as accomplices. Mr. Andrews was admitted to \$2,500 bail. He is charged with complicity in the publication of *Woodhull and Claflin's Weekly*, but denies having had any connection with that paper for a year past. Mr. Smith was released on \$5,000 bail. Col. Blood's counsel procured a writ of *habeas corpus* from the Supreme Court Chambers, claim-

ing that no cause for his arrest has been shown. On Monday last the Grand Jury indicted Mrs. Woodhull and Miss Claflin for sending obscene literature through the mails, and bench warrants were issued for their arrest. This removes their case from before Commissioner Osborn to the United States Courts. During their imprisonment Mrs. Woodhull and Miss Claflin have been visited by several prominent persons who tendered their sympathies. Their case is likely to attract a great deal of attention as it involves the question of the freedom of the press. The sisters Woodhull and Claflin and their sympathizers claim that the number of the paper in question contains no obscene word from beginning to end, and no more obscene matter, in the strict, common-sense meaning of the term, than is constantly appearing in hundreds of daily newspapers under the head of divorce trials, quack doctors' advertisements, reports of clerical adulteries and other social scandals, or in fact than a vast amount of matter in books of standard English literature, sold every day in the market, and sent through the mails, and which no general library is complete without. The libel case has already been begun, and is a question purely of evidence.

FOREIGN.

Sir Roundell Palmer has declined the fee of £30,000 tendered him for his services as counsel for Great Britain before the Geneva Tribunal.

The British Government has fitted out a war-ship and sent it to Zanzibar, with orders to suppress and annihilate the Eastern slave-trade if possible.

The German Government has informed Minister Bancroft that no charges will be made against the United States for the expenses of arbitration on the San Juan Boundary question.

The last mail for England by way of San Francisco reached London from Yokohama in thirty-six days, while the Yokohama mail via the Suez Canal was fifty-three and one-half days reaching its destination.

Nathaniel Rothschild, the eldest son of Baron James Rothschild, is said to be writing the family history of the Rothschilds, from the sudden elevation of the house in 1806 to the fall of the recent Napoleonic empire.

The various foreign missionary societies of Europe and America show in the aggregate nearly 300,000 pupils in their schools, all of whom may be counted as practically under Sunday-school or Bible-school instruction.

Recent explorations of the land of Moab show that the country east of the Dead Sea is much more fertile and well-watered than the western shore. The date palm, which has almost disappeared from Palestine, is found there in abundance.

From a statement made by Minister Washburne, it appears that he aided 30,000 Germans to leave Paris and return to their native country, after the decree of the French Government expelling all German residents from the city. He afterward protected 3,000 destitute Germans who remained in the city during the siege. He also interposed and rescued from death more than a hundred Germans who were arrested as spies by the Communists. For all these services he has been warmly thanked by Prince Bismarck.

How far that little candle throws his beams;
So shines a good deed in a naughty world.

Merchant of Venice.

For never anything can be amiss
When simpleness and duty tender it.

Midsummer-Night's Dream.

It is the witness still of excellency,
To put a strange face on his own perfection.

Much Ado about Nothing.

I pray thee, peace: I will be flesh and blood,
For there was never yet philosopher
That could endure the toothache patiently;
However they have writ the style of gods,
And made a pish at chance and sufferance.

Ibid.

NO. 46. CONTENTS.

Affliction	361	To Subscribers	364
Education for Inspiration	361	Religion and Socialism	364
The Master Artist	361	Community Journal	366
"Those Early Days"	362	Brotherly Love	366
The Communists at Zoar	362	My Holocaust, By A. E. H.	367
Colloquy between J. H. N.	362	The News	367
and a Shakeress	363		

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